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The Review of Religions is an organ of the Ahmadiyya Movement which represents the pure and true Islam. It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not accept

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جامعہ کے بچوں کیلئے ایک ماہانہ رسالہ "پیام تعلیم" کے نام سے نکلتا ہے۔ اس کے ذریعہ انھیں اچھی اچھی کہانیاں سنائی جاتی ہیں اور خالی وقت میں مصروف رکھنے کیلئے کارآمد مشغلے بتائے جاتے ہیں۔ سال میں ایکبار سالنامہ شائع ہوتا ہے۔ جسے مفید اور دلچسپ معلومات کا مخزن کہنا چاہیئے۔ چندہ سالانہ عہ

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

A page from the Life of the Holy Prophet

1. It is reported from Abu Horaira that the Holy Prophet, may peace and the blessings of Allah be upon him, said: *Iman* has more than sixty branches, and a proper sense of modesty is one of them.

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2. It is reported from 'Abdullah-ibni-'Amr that the Holy Prophet said: A Muslim is one from whose hands and tongue a Muslim remains in peace; and a *Mohajir** is one who draws away and separates himself from those things which Allah has forbidden.

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3. It is reported from Abu Musa that the Holy Prophet was asked as to which Islam was the best. The Holy Prophet answered: The Islam of him from whose tongue and hand a brother Muslim remains in peace.

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4. It is reported from 'Abdullah-ibni-'Amr that a man once asked the Holy Prophet as to which Islam was the best. The Holy Prophet answered:

*Literally this word means "one who separates himself." In Islamic terminology it means, in the first instance, a Muslim who migrated with the Holy Prophet from Mecca to Medina.—*Ed.*

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That you should feed the hungry, and should call peace upon those whom you know and upon those whom you do not know.

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5. It is reported from Anas that the Holy Prophet said: No one among you becomes a real believer unless he begins to desire for his brother Muslim too what he desires for himself.

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6. It is reported from Abu Horaira that the Holy Prophet said: By Him who holds my life in his hand, no one among you becomes a real believer until he comes to hold me dearer than his father and his own children.

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7. It is reported from Anas that the Holy Prophet said: No one among you becomes a real believer until he comes to hold me dearer than his father as well as his own children, and all other people.

—*Bukharee.*

Malfoozat-i-Ahmad†

February 14, 1908.

The Promised Messiah remarked: Life in Paradise is not a Static Condition; even in Heaven there is scope for endless progress towards higher and still higher perfections: in fact there is room for progress in the next life even for the Prophets of God. If this were not so, the prayers we offer for them in the course of the *Darood Shareef* would have had no meaning at all. We hold the view that the path of progress for man is interminable. The concentrated essence of the entire Holy Quran is embodied in بسم الله الرحمن الرحيم. The original basic attributes of Allah are *jamalee*, and the basic name of the Divine Being too is *jamalee*: it is only when the unbelievers make it necessary by their misdeeds that His attitude towards them assumes a *jalalee*‡ character. Manifestation of the latter, however,

†Translated from *Malfoozat-i-Ahmad*, compiled and published by Sh. Abdul Hamid.—*Ed.*

‡The meaning of *jamalee* embodies an emphasis on mercy, love, beauty, and kindness; while *jamalee* refers more to majesty and power and control and the quality of meeting out a just punishment.—*Ed.*

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is not needed at the present time, and this is the reason why our advent bears a *jamalee* aspect.

The conversation at one stage turned on the idea expressed by many people that memorials should be raised to Mecca which may be worthy of the greatness of that sacred city. The Promised Messiah expressed the view in this connection that for this purpose he favoured the establishment of a college or a hospital on a very big scale.

Hazrat Ahmad remarked: It is idle and useless on the part of people to try to give a long life to Jesus. His achievement during his short span of life known to history is not such as should inspire in any one a desire that he had lived longer. All that has come of that life is that the earth has been filled with the worship of the Cross and *shirk* obtains everywhere. Of course, had such a long life been possible in the case of any mortal, the Holy Prophet Mohammad was the most deserving of it, for, in a brief period, he filled the earth with those who worshipped the only true God and no one else and whose hearts were brimful with the true love of God.

February 16, 1901

Conversation turned on the question whether a man who joined the congregational prayer in the *ruku'* should assume that he had completed that *rak'at*, whereupon Hazrat Ahmad inquired what was the opinion of other *maulvis* on the point, and the views held by various sects were put before him. In the end Hazrat Ahmad gave his own decision and said: Our view in regard to this question is that There is no prayer except with the *Surah Fatihá*. Whether the devotee is praying alone or in congregation behind an *Imám*, recitation of the *Surah Fatihá* is binding upon him. But the *Imám* should take care not to hurry his recitation of the *Fatihá* so that the congregation praying with him should have no difficulty in listening to him and also reciting it on their own as well. Recitation of the *Sura Fatihá* is binding because it is the *Ummul-kitab* (Mother of the Book). But when a man, in spite of his best endeavour, failed to join the

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congregation earlier than in the *ruku'*, then, although he did not recite the *Fatihá*, his *rak'at* should be taken as having been completed. For it occurs in the Hadith that whosever got the *ruku'*, he got the *rak'at* as well. Questions such as this have two essential aspects—the principle itself and, in spite of his best endeavour, man's inability sometimes to perform fully in accordance with it. As the Holy Prophet has said and often emphasised, *Fatihá* must be recited during prayer for it is the *Ummul-kitab*, and as such it is the best embodiment of prayer to be addressed to God by man. However, when a man made all endeavour to join the congregation without delay but failed to do so earlier than in the *ruku'*, in that case, the spirit of religion being to give facilities to man rather than to create difficulties in his way, the Holy Prophet said that the *rak'at* of such a man was completed. This man does not deny the importance of the *Fatihá*; being late, he only avails himself of a concession. God has made my heart such that instinctively it feels an aversion to everything that is disallowed, but in this question the position is quite clear. When a man duly completed three portions out of four but owing to some unavoidable circumstances he joined late in one portion, it was immaterial from the point of the acceptability of his prayer in the sight of God. Man should not refuse to avail himself of a concession that is allowed to him. If anyone, however, comes late without due reason, he neglects to fulfil the requirements of prayer, and his prayer in reality is no prayer at all.

February 15, 1901

A cricket match was in progress among the boys of the Talim-ul-Islam High School, Qadian, and, by way of encouragement to the students, some prominent people went to see the game. A son of the Promised Messiah, in his childish simplicity, said to his father: "*Abba!* why didn't you go to see the game of cricket?" Hazrat Ahmad answered: "At the end of this game the players would return home, and that

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would be all: but I am playing a game of cricket of which the effect shall endure to the Day of Judgment."

February 20, 1901

A man solicited prayers for release from the burden of certain debts owing from him. Hazrat Ahmad advised him to recite *istighfár* most frequently.

In connection with the commentary on which he is engaged the Promised Messiah said: Only a few days are left, and now we are writing as fast as though we were writing a piece in ordinary Urdu. In fact the pen flies at moments in such a manner that we are hardly aware of what we write.

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AHMAD'S CLAIMS AND MULLAH ANGER

[For previous connection see the July issue of 1940.—*Ed.*]

These books, *Fateh Islam* and *Tauzih Maram*, provoked the anger of the orthodox ministry. Abdul Jabbar of Amritsar was very angry indeed. Abdul Haq Ghaznavi, a follower of Abdul Jabbar, challenged Ahmad to *mobahila* to settle the question of the death of Jesus Christ, whom they believed to be sitting alive in the sky with his physical body. He declared on the basis of his revelations that Ahmad was an infidel and that he would be thrown into hell because he claimed to be the like of Jesus. This *ishtihar* was widely distributed by the followers of Abdul Jabbar and Ahmad received a copy on the 9th of February, 1891. So he wrote a letter to Maulvi Abdul Jabbar about the challenge, saying that he believed Abdul Haq to be a follower of his. In this letter Ahmad affirmed that he had claimed to be the Promised Messiah on the basis of direct revelation that he had received from on High. He made clear that Jesus had died and could not come again. He admitted the possibility of the advent of other Messiahs also. But so far as his own claim was concerned he was prepared to enter into mobahila if necessary, though according to his own belief mobahila was not necessary or permissible to settle minor differences of opinion amongst Muslims. Anyhow, if eminent Mullas like Nazir Husain of Delhi, Mohammad Hussain of Batala and Ahmed Ullah of Amristar signed a fatwa to the effect that mobahila was permissible in such cases, then he would have no course left but to reach Amritsar for the purpose of the mobahila and Abdul Haq must in that case bring with him his family and his friends as required by the Holy Quran. This letter is dated 11th February, 1891, and was published in a supplement to the *Riyaz Hind*, Amritsar, dated March 15, 1891, pages 1—4.

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In answer to this Abdul Haq issued another ishtihar: If mobahila was not permissible amongst Muslims, why had Ahmad asked Maulvi Mohammad Ismail through the pages of his book *Fateh Islam* to hold a mobahila with him? To explain this Ahmad issued an ishtihar on April 12, 1891, and pointed out that the matter under discussion was not a minor difference of opinion. Maulvi Mohammad Ismail had invented an atrocious lie against Ahmad by saying that a most reliable friend of his, Sayed Ahmad, had gone to Qadian and seen there with his own eyes some astronomical instruments by means of which Ahmad foretold the future and that his claim to revelation was all a fraud. It is clear that it was not a difference of opinion. The Maulvi had brought a specific charge against Ahmad on the basis of a supposed observation which Ahmad knew for certain to be a deliberate lie. In such a case mobahila was permissible. It is also permissible with an unbeliever who affirms that he knows for certain that Islam is not the right religion and that it is a fact that a being other than God can and does possess divine attributes. But mobahila is not permissible amongst Muslims to to settle minor differences. Ayesha refused to believe in the Holy Prophet's physical ascension to the heavens much against the accepted opinion of the Muslims. Sayyed Abdul Qadir Jeelani believed that the son of Abraham chosen for sacrifice was Isaac and not Ismael as believed by the rest of the Muslims according to Ibn Taimiyya. But never in the history of Islam did any one challenge them to settle such theological differences through mobahila. The curse of God is invoked in mobahila on a liar who deliberately invents a lie, and not on one who simply holds any wrong or erroneous belief.

It may be legitimately asked here that if mobahila was not at all permissible, why did a prophet of God express his willingness to enter into it at all or seek a fatwa on the point? Ahmad has himself answered this question. In a letter to Khan Mohammad Ali Khan of Malerkotla he wrote in those very days that

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he had not asked for the fatwa because his knowledge was imperfect or because he was not sure on the point. He only wanted his enemies to understand the position clearly and then determine their attitude towards him. There should be no mincing of matters on either side. If they were really and truly convinced that Jesus was alive in the heavens with his physical body, and if after listening to his claims and arguments they positively declared that Ahmad was an impostor, then mobahila was the final resort. If, however, they wavered in their beliefs and had any doubts regarding his being a liar, then mobahila was out of the question. In short, what Ahmad wanted was an Islamic mobahila and not what he called an Afghani mobahila. He further said that the Holy Prophet had resorted to it only when he had preached the divine messsage for several years. What he wanted was not a period of several years. He would be satisfied if a meeting of the learned people were called up along with those who wanted mobahila so that he might first admonish the people, which is the way of the Prophets, and then explain his position and mission fully with reasons and arguments. After this his opponents should stand up and declare emphatically there and then that Ahmad was certainly a liar. Then mobahila should begin. He made it clear that he was not afraid of it. He only wanted everyone concerned to realise the significance and seriousness of it. If he had not asked the Mullas to give their fatwa, they could have afterwards easily declared it void and thus disowned all responsibility for the consequences. Ahmad wanted to make it a real mobahila so that it might truly bring down the Judgment of God and not afford an opportunity for the non-Muslims to laugh at Islam.

Another reason why Ahmad did not rush into mobahila was that he had not yet received any divine command in the matter. He lived with God and it was a sacred principle of his life not to take any step without His permission. In fact, he wrote to Hazrat Maulvi Noorud Din that he was fully aware of the evil effect of the propaganda carried on by Abdul Haq and

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Abdur Rahman of Luckhooke (son of Maulvi Mohammad) but he was waiting for the Divine Command in the matter. As the time for mobahila had not yet come therefore everybody had to wait.

Maulvi Mohammad Husain of Batala, a great friend of Ahmad, was also much perturbed. He wrote a letter asking whether Ahmad had really claimed to be the Promised Messiah. Ahmad thought it sufficient to write only 'yes' in answer. This reply is dated the 5th of February, 1891.

It appears that the other Mullahs approached Mohammad Husain and instigated him to stand up against Ahmad. He was known to be an active supporter of the author of the *Brahin-i-Ahmadiyya*, to which Mohammad Husain had paid glorious tributes through the pages of his jorunal, *Ishaat-us-Sunnah*. He must have been under the impression that Ahmad had risen in public estimation simply because he had patronised and praised him. So the Mullahs thought that by turning Mohammad Husain against Ahmad they were dealing a severe and staggering blow from which Ahmad could not easily recover. If Ahmad had been hankering after power or pelf, if he had been a self-appointed reformer or an impostor, if he had been a leader elected by the people, if he had been a dictator owing allegiance to a party, indeed if he had owed anything to any man, he would have surely taken care not to offend anyone. He must have consulted his comrades and catered to the wishes of his supporters. On no account could he ignore suggestions coming from men holding key positions in public life. But Ahmad did nothing of the kind. His trust was in God and God alone. When Mohammad Husain tried to dissuade him from the path of his duty and threatened to wield his mighty weapon against him if he did not withdraw his claims, Ahmad was calm and firm like a mountain. He wrote (about the 14th of Feb.) to Mohammad Husain : " I am not at all concerned with victory or defeat ; all I want is to remain a devoted and obedient servant of God. I know that you mean well, but I

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think it would be better if you first talk to me on the subject and see my books before you write anything. I am not at all sorry or grieved to know that friends like yourself intend to oppose me because I believe that this opposition will be for the sake of truth. I saw in a vision yesterday that I was writing on my arm that I was alone and God was with me."

With this letter Ahmad sent his two books *Fateh Islam* and *Tauzih Maram*. Though he was not feeling fit for travel—for several months he had been indisposed on account of the heavy strain entailed by his work and had to offer his daily prayers sitting with great discomfort, so much so that sometimes he felt giddy even in this posture and had to break off his prayers—yet on account of his deep sympathy he expressed his willingness to go to Batala if Mohammad Husain liked to have a talk with him. But the Maulvi had made up his mind without hearing him or reading his books, so he started his mad and futile campaign against truth. But how wonderful is the faith of the Prophets of God! Rather than feel upset and hurt at Mohammad Husain's unreasonable attitude, Ahmad saw in it the fulfilment of an old vision of his. On the 5th of January, 1888, he had seen that Mohammad Husain had published a writing against Ahmad of which the heading was 'mean', which referred to him. In the same vision Ahmad, after reading the writing, had said to Mohammad Husain as to why he had published it in spite of his instruction not to do so.

Ahmad wrote to Mohammad Husain informing him of this vision and telling him, according to the Islamic way, not to oppose him and refrain from meddling in a matter of which he had no certain knowledge. But the vanity and conceit of the Maulvi goaded him on in his reckless march to disbelief and destruction. How subtle are the forces which govern spiritual life and how small is the margin of safety in the matter of human choice! Only and only by the grace of God can man save himself!

A. R. DARD.

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ISLAM ON THE LAW OF EVIDENCE

The Holy Prophet (may blessings and peace of God be upon him) is reported to have said:

و لو يعطى الناس بدعواهم لا دعى الناس دماء رجال و اموالهم
ولاكن البينة على المدعى واليمين على المدعى عليه ○

i.e., "If claims of the peope were decreed on the basis of their demanding, they would claim other's property and life. But the rule is that the *onus probandi* lies on one who claims and oath on the other who denies."

According to this injunction it is incumbent on Muslim courts to base their decisions on evidence and oath. The law of evidence in the Islamic legal system falls partly within the scope of substantive law and partly of adjective law. To give evidence is both a duty and a right looked at from two different angles. Muslim jurists do not regard false testimony as evidence because the object of information is to disclose what occurred. False testimony or false evidence is a contradiction in terms. Accepting this theory there doesn't remain any conflict of evidence, though conflict of statements is possible—only one of which would be called evidence. When such a conflict rises the Qadi has to take precautions in order to save himself from being misled by falsehood, and thus rises the necessity for rules to guide him.

According to the Islamic legal system evidence can be classified into oral, documentary and circumstantial.

Oral Evidence

It is of three kinds. (*i*) *Tawátur*, or universal testimony, consisting of information given by such a large number of people that our reason cannot conceive they would combine in a falsehood or agree in error. It is of the highest degree.

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(*ii*) *Ihad*, or single testimony, is not of such a universal character as *tawátur* but is at some stage of it isolated, related by one person only.

(*iii*) *Iqrar*, or admission, consists in testifying against himself in support of a claim made against him.

Capacity to give Evidence

Islamic law considers certain conditions necessary for a juristic act of this class. Various persons are not admitted as witnesses, having regard to various reasons and circumstances. The Holy Prophet (may blessings and peace of God be upon him) is reported to have stated*—"a dishonest man, dishonest woman, adultrous man, adultrous woman, and one bearing grudge against his brother should not be admitted in evidence;" and he rejected the evidence of a servant in favour of the family he served and accepted it in the case of others. So on this basis Muslim jurists are unanimous in holding that every sane, grown up and honest person who believes in Islam and is not dumb, adulterer or slanderer, may be admitted as a witness.

But there is a difference of opinions regarding children, slaves, blind persons, near relatives, *fasiqs*, women and physiognomists. Instead of taking our readers into the tangle of controversy in each case, we would give the most considered opinion only.

Evidence of Children

Islam expects its children to learn marksmanship, wrestling and other manly feats. While occupied with these the children are vont to quarrel with each other and there is a possibility that death of any one of them may occur in these struggles. If in such cases the court does not accept their evidence it would have no other way to arrive at the truth. Hazrat Ali (may God be pleased with him) is reported to have given a decision on their evidence in a case in which one of them sank in a tank.

*Abu Daud, chapter on suits.

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So if children are sensible enough to give evidence and are not handicapped by any of the above-mentioned disqualifications, their evidence can be accepted ; and when they are exclusive eyewitnesses of an incident among their companions, their testimony would have special importance.

Evidence of Slaves

When a slave is considered reliable enough, to report from Prophet Muhammad (may blessings and peace of God be upon him), there is no reason to reject his evidence on the basis of slavery if otherwise he is quite fit. Evidence of a slave, just like that of a servant against his master as stated above, cannot be accepted but that is not on racial grounds.

Evidence of the Blind

If a blind person recognised the voice of the other he can give evidence about him relating to the matters which can be heard, but his evidence cannot be considered to be conclusive for voices may resemble.

Evidence of the near relatives

Mostly, jurists are of opinion that the evidence of a father in favour of his son and *vice versa*, and of a husband in favour of his wife and *vice versa* should not be admitted, but if a witness, though a near relative, is so virtuous that his honesty and integrity cannot be doubted and there is no chance of his being partial, then the court may allow his evidence.

Evidence of a *fasiq*

A Fasiq is a person in the habit of committing such breaches of religious injunctions as would entail *hadd*. General reliability of character is an essential condition which every witness should fulfil. Wicked, debauched, impious and profligate persons, professional dancers, habitual liars and drunkards ordinarily cannot be expected to speak the truth, so the general rule is that they are not

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admitted as witnesses; but if anyone of them has such a position in life that he is unlikely to depose to falsehood, his evidence may be allowed.

Evidence of Women

Evidence of women in matters relating to their sex is admitted. In matters which entail *hadd* their evidence is not allowed, because women, being of weak nature, are liable to depose to falsehood. About all civil suits as stated above there is no bar against their appearing as witnesses.

Evidence of a Physiognomist

About some matters it is only expert evidence that can be of any use. It is unanimously held that Islam allows this and that it goes to such an extent as to permit the evidence of a non-Muslim specialist. Jurists differ as to the evidence of a physiognomist who can fix the parentage of a person from his features' resemblance with another. It is beyond doubt that in some cases such evidence can be useful to the court in arriving at the truth, but it can never be considered conclusive, for resemblance does sometimes deceive the onlooker though he may be a physiognomist.

Number of Witnesses

Generally Islam requires that in matters of private rights there should be at least two male witnesses or one male and two female witnesses to prove a claim. The Holy Quran contains special injunction requiring persons engaging themselves in money transactions to have the deed certified by two male or one male and two female witnesses. But in certain matters which only women know, *e.g.*, the birth of a child to a particular woman, jurists consider the evidence of one woman sufficient. In some cases this number of two is increased in view of the importance of the issue. In whoredom Shariat has ordained that four male witnesses he produced, as the accusation of this offence brings great disaster

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and ignominy. So Islam takes the greatest precaution to save innocent people from being ruined. In all other offences which entail *hadd*, two male witnesses at least should testify to the charge.

If a person prays to be declared insolvent he should produce three witnesses who give evidence that he has grown so poor that he cannot satisfy his debtor's claims.

Inquiry into the Competence of a Witness

Companions of the Holy Prophet (may blessings and peace of God be upon him) are known for their righteousness, integrity and honesty. As a rule that highest pitch of righteousness, that noble standard of morality attained in a prophet's time cannot be maintained for ever but as the generations of believers move away from the fountainhead, impurity finds its way. Hazrat Muhammad (may God bless him) had clearly foretold this degradation. Hazrat Umar (may God be pleased with him) reports from the Holy Apostle of God: "Respect my companions because they are the noblest of you, then those that come after them (*i.e.*, successors of the Companions) then those after them, (*i.e.*, successors of successors). After that lie would spread"* When the *Khair-ul-qurun*, *i.e.*, the best period had passed away we find Qadis taking elaborate precautions to save themselves from being led by falsehoods. No doubt the prophecy of the Holy Prophet (may God bless him) had come true. Shuraih, appointed by Hazrat Umar, as Qadi of Kufah, is said to be the first Qadi who deemed it necessary to make inquiries into the competence of witnesses. Great uproar rose against him and he was accused of inventing new laws which had no precedent in the Holy Prophet's time. He pleaded that change in them compelled him to effect a corresponding change in procedure. In fact it could not be an innovation since the Holy Prophet took every care to get at the truth and this care would vary with the circumstances.

* *An Nasai,*

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It has been established as a principle of law that if a party challenges the statement of a witness, accusing him of falsehood or having forgotten the facts, then the court is bound to go into the question of his competence, provided the evidence objected to is a relevant one. In criminal cases the court has to be very careful. Accused is considered to be an innocent individual unless and until the charge brought against him is proved, so the court has to take every possible precaution lest innocence might suffer by falsehood. When the competence of a witness is challenged, the other party is at liberty to take exception or objection to it. Public investigation can be instituted but if there is danger of strife or disturbance then it should be avoided.

In respect of persons who attest deeds of *waqf*, will or other such documents, Qadis had made special arrangement. At different places a number of persons considered to be very reliable and competent witnesses were recorded in a register which was occasionally revised and so kept up-to-date. This system was strongly objected to being an encroachment upon the rights of the individual but some Qadis insisted on maintaining such records.

A prophecy about the spreading of falsehood has been quoted above but there exists also another set of prophecies which contains tidings of the good times of the Promised Messiah when the world would witness again the piety and righteousness of the Holy Prophet's time. We are fortunate enough to have been born in this golden age when the blessed Promised Messiah's advent took place and so we have an opportunity to see with our own eyes the foretold regeneration. Taking an analogy from the Holy Prophet's time it can be safely asserted that Ahmadi Qadis now have an easier task and do not suffer from the risk of lying while examining Companions.

Examination on Oath

As stated above at the outset of our article, the general rule is that the defendant cannot be

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asked to swear the truth of his statement. It is for one who claims to adduce proof in his favour but if he is unable to do so fully, the court in order to arrive at the truth can call upon one who denies to swear by God that what is stated by the claimant is far from reality. It does not mean that there is a bar on the court's demanding oath from any other party or witness. Whenever the court has sufficient reasons to doubt the integrity of a person appearing before the court in whatever capacity, it can ask him to state on oath. In certain cases observance of this formality is made necessary, *e.g.*, the Holy Quran has specially ordained the examination on oath of both the non-Muslim witnesses who testify to the will of a Muslim passing away in journey. When the issue is of a very great importance, or the interests of a dead person are concerned, the court can resort to oath to ensure truth.

Direct and Hearsay Evidence

As a rule evidence to be acceptable should be direct, *i.e.*, if it relates to a matter which could be seen it should be of an eye-witness, and if it relates to a matter which could be heard it should be of one who heard it. But sometimes indirect testimony is also admitted. For instance the facts of paternity, death, marriage, appointment of a Qadi can be proved by one who was informed by reliable persons. Even in such cases the court is bound to see whether the said information is such as has produced certain belief in his mind amounting to knowledge.

If in the opinion of the court a witness is so ill or at such a great distance that his personal presence would cause much inconvenience or undue expenses, it can admit the evidence of one who has heard the statement of that witness. This is called 'evidence of testimony' (*Shahádat álá Shahádat*).

Conflict of Testimonies

A legal testimony can only be accepted if it agrees with the claim. For instance if a person alleges that he lent Rs. 2,000 to another person but the witnesses

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say that they saw him giving Rs. 3,000, the court would reject the claim *in toto*. But if the witnesses state that they saw him paying Rs. 1,000 only, then the court would accept the claim up to this amount because there is no conflict of testimonies, both the claimant and witnesses testify to a debt of Rs. 1,000. As to the rest of the sum it can be said that witnesses might not have seen him giving it to the debtor.

Presumptions

Every law has some presumptions and the Islamic law of evidence is no exception to it. It has a principle of presumption known as *Tahkim-ul-hál i.e.*, where both the parties are unable to adduce proof but circumstances raise a presumption in favour of the allegations of the one, the court would act upon that presumption. For instance a husband claims swords, lances and the like as his property while his wife alleges them to be her's. If neither of them can bring any evidence in his or her favour, the court would consider the circumastances and see to whom such property in the house can ordinarily belong. Obviously to the husband, for the wife would not spend her money on buying arms, so the court would decree the husband's claim. While in a case where the wife claims the household utensils, carpets, etc., her claim would be accepted on similar grounds without any evidence in her favour. The law presumes that under certain circumstances certain property belongs to a certain person, or he is in a position where he can be in better know of the matter. If a donor wants to revoke his gift while the donee alleges that it has perished, word of the donee would be accepted. In such instances the presumption is so strong that the court would decree the claims without demanding oath, but in some cases an oath would be necessary. For instance, in a dispute between a bailor and bailee, latter claims having returned the goods bailed to him. Bailee's claim would be accepted only if he states on oath.

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Circumastantial Evidence

For the decision of disputes, just like human testimony, circumastances are of a great help to the court. We find in the Holy Quran that it was circumstantial evidence which removed the charge from Joseph. The fact of his shirt having been torn from behind convinced all of his innocence and of the evil plans of Zulaikhah. In fact the Islamic law of evidence attaches great importance to circumstances and the court wont hesitate to form conclusions on their basis provided they are of a conclusive nature. For instance, soon after the theft, stolen property is found in the possession of a person ; or an avowed enemy of a person is caught by his murdered body with a sword in his hand all covered with blood. These facts would be regarded as sufficient proofs of the charges.

Documentary Evidence

Though the Holy Prophet (may blessings and the peace of God be upon him) had a universal mission, his immediate audience were Arabs who were mostly illiterate. Besides that writing in those days was nowhere in the world very common. Islam encouraged literacy. In the Holy Quran we find mandatory directions to reduce into writing money transactions. The Holy Prophet (may God bless him) advised his followers to write down wills, and he laid so much emphasis on this that he is reported to have said : "If any Muslim has a property which he can bequeath then it is not lawful for him to spend two consecutive nights without executing a will-deed." Thus, to avoid disputes, Islam encourages reduction into writing of certain transactions and under the Muslim law of evidence no court ought to hesitate to admit these documents in evidence. Sometimes no evidence is available besides such documents. In such cases the court should be very careful and base its decree on those only which are free from the suspicion of being forged and are such as is customary for people to enter their transactions therein.

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The general rule is that a witness should be present in person to give his evidence but in exceptional circumstances, in order to avoid inconvenience or expenses, the court can accept his written statement as a substitute.

Admission

When a claim is admitted by a party the court would generally stop further proceedings and give decree in favour of the claimant. But the court would act upon only that admission which is unconditional, not obtained by coercion, nor made in jest, nor contradicted by apparent and obvious circumstances of the person making the admission.

Estoppel

Estoppel of English law corresponds to *Bayánudh dharurat* of Muslim law. Admission of certain facts by a person is not open to explanation or rebuttal by him. This admission may be in court or outside before the institution of the suit, and it may be by words spoken or implied by conduct. For instance a man sells a property in the very presence of the owner who keeps quiet. Afterwards the owner would not be allowed to say that the vendor was not authorized by him to sell because his silence necessarily implied that the man was his agent.

Source of Muslim law, *i.e.*, the Holy Quran, the *Sunnah* and Traditions, constitutes such a valuable asset that Muslims can rightly feel proud of it. Though the Muslim people do not retain now the same old grandeur, yet among the literature of all revealed religions the Quran and the vast collection of Traditions shine with the same lustre. The word changes, circumstances and situations vary but the principles enunciated by Islam always remain applicable. No revealed religion, nor any nation on the surface of this earth possess such a marvellously perfect and flawless code of laws

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as leaves no room for addition or repealment. Out of this vast treasure, a humble specimen in the form of a brief statement of the law of evidence is placed before the readers to give an idea of the perfection and self-sufficiency of Islam.

MUSHTAQ AHMAD BAJWA,
B.A., LL.B.

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THE PROMISED MESSIAH'S ADVICE TO WOMEN

Before I had the opportunity of visiting other countries I used to think that Indian women were most talkative. Not only when they gathered together to take part in a marriage or death ceremony but even in private meetings women were heard making noises which irritated and embarrassed the men outside.

But when I went abroad to the Western countries I found that women in Europe were even greater prattlers than those in India and the women in America still more talkative than those in Europe. This shows that it is in women's nature that they are so.

In the tea-shops in Europe and America you always hear that high and fainting humming like millions of locusts swarming about the moon. It is only an echo of the girls telling their girl friends what somebody said about something. I believe everyone has some experience of ladies enjoying *logomania* (defined as a tendency to talk too much and too fast). As a rule these ladies pause only for quick intakes of breath, are stone deaf to any voices but their own, and have a brilliant assortment of conversational material ranging from delectable pieces of "scandal", to influenza, to war news, and back to how stingy the loss is with his wife all before you can say "yes" or "no".

However, when I write about woman's talkativeness, it does not mean that I am in any way against the womankind. I am well aware of their inspiring, encouraging company, their great thoughts and their noble feelings which cause men to do great works. She can, when she likes, make a noble and loyal comrade.

After these introductory remarks I would like to translate from Urdu a piece of advice which was given by the Promised Messiah to the women gathered in a meeting at Qadian in the year 1906 :—

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"Concerning the back-biter the Holy Quran says, 'he who talks ill of another behind his back, eats the flesh of his dead brother. Women suffer badly from this moral disease. They sit up half the night speaking ill of others and upon waking up in the morning they resume the same talk. Such evil is to be shunned. This is why the Holy Quran has a special chapter on women. In a Tradition the Holy Prophet is reported to have said that he observed that paradise was chiefly inhabited by the poor and that women were conspicuous in hell."

Hazrat continued: "Many women have a great number of highly objectionable traits such as boasting of one's own superiority and lauding one's own social caste to the skies and running others down as menials. Then again, if a poor woman happens to be among them, they look down upon her, now commenting upon her dirty clothes and now pointing out the absence of ornaments upon her."

Hazrat went on to say that obedience to the husband was incumbent upon the wife. The Holy Prophet had commanded that if a husband asked his wife to remove a heap of bricks from one place to another and no sooner his wish was complied with, he again asked her to restore the bricks to their original place, she should do it without a murmer.

Hazrat further said that from this women should not conclude that they had been wronged, because the men had a great many obligations too, so much so that, as compared with the heavier burdens of responsibility men had to carry, the women were as though they were reclining on thrones.

"It is enjoined upon man", said the Promised Messiah, "to care for his wife, provide her with food, clothing and other needs." "A shoe maker" he added, "dishonestly fills things other than leather into a shoe, merely that he may save something to be able to feed his wife and children, and soldiers lay down their lives in the battlefield that somehow or other their families may be maintained.

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"Even high officials are sometimes found involved in cases of bribery because a wife demands ornaments and clothes and a standard of living which her husband can not afford and the poor man is compelled to resort to dishonesty. But God has prohibited earning by such means."

Hazrat concluded that women's rights were given such a great consideration and emhasis that when she was discovered it was enjoined upon man to pay an extra sum in addition to the marriage money because she was to part from him for good, and so deserved kind treatment.

Qadian. DR. M. M. SADIQ

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CONTRIBUTION OF MOHAMMAD TO WORLD CIVILIZATION

With the help of history or tradition we may go, no matter how far back towards the beginning of this world, it will be noticed that man has, at all times and in all ages, exhibited a trait of character, which is a peculiar feature of the human mind. In theory he has always believed, and honestly too, in that what is declared to be right. But in actual practice he has always gone astray, and has felt a secret urge for wrong. This sounds paradoxical, yet such is the human instinct.

It is this inherent weakness in man that is responsible for the fall of nations. A critical survey of the history of nations will show that the fabric of society is built upon the character of its individual members and therefore when any community or nation reaches the stage of disintegration, the disruptive forces come from within: the individual gets demoralized. The foundation is thereby undermined and the structure then falls to the ground.

"To err is human" is a time-worn proverb. As the story goes, even our first parents on the very threshold of life, under the very ægis of God and being fully conscious of the forbidden act, were attracted by the alluring path of evil and fell into the temptation. As a result they were turned out of their sacred abode. This is the first instance of man going astray and incurring the necessary consequences. Ever since, to err has become the lot of human beings.

No wonder, therefore, that Man has, from time to time, stood in need of a guide who should rouse him from the narcotic effects caused by the drug of evil, exhort him to the path of virtue and save him from the impending crisis. Thus we hear of prophets, saints and reformers. History tells us that when a

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nation is on the verge of decline, there springs up from within its ranks one who has got a determination to purge his fellow brethren of their degenerated morality and to lead them with a new inspiration to a life of culture and civilization which should be a guiding star for the generations to come. According to his professed claim, he may be a prophet, a saint or a reformer. He may ascribe to himself any relationship with the Almighty. He may be a son of God, a friend or a mere messenger, but whatever personally he may be, he has one end in view; that is the welfare of his fellow beings, whether in this, or in the world hereafter.

Such is Mohammad the prophet of Islam. He appears in the burning deserts of Arabia, where vast and barren tracts of sand stretch out from one corner of the country to the other, where the fiery sun shines overhead and the roasting sands lie under one's feet. Generous and bountiful nature has never seemed to smile over this unfortunate land. Water is scarce, and green verdure an uncommon phenomenon. There are no big towns or cities except traces of population here and there, around a spring which has happened to burst out in some corner of the desert. The only important towns are Mecca and Medina. The inhabitants are a race of savage people who have no customs or manners, have no vocation in life except plundering the passing caravans, and are bound by no rules or laws of society. There is no common political power to which they owe allegiance and the head of each tribe is a sovereign of the day. Blood feuds are common. Self help and private vengeance are the rule. It is to these people that Mohammad is deputed to communicate the voice of God, and to lead them towards a goal of life which should serve as a light for those who follow.

Muhammad lays no special claims in regard to his person. Lest his followers, like the followers of Jesus, waste time and energy in vain discussions on the question and thereby diverge from their proper course and fail in their objective, the prophet prefers to emphasise again and again that he is but a man, "I am one of

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you", says he in the most unequivocal terms, "and identical with you in all respects, except that I have one preferential claim; namely, that our Creator has chosen me to deliver His sacred message to you": Thus Mohammad is as much a secular personality as spiritually he is a celestial being. He is concerned with the welfare of his fellowmen in this as well as in the world hereafter. He never preaches that salvation lies in abandoning the world or abjuring the joys of life. He wants to prepare soldiers who should be ever ready to fight the battle of life in this world and win through its stern realities with a bold and a courageous mind. He looks forward with a hope to see his followers always going ahead with their lofty ideals, rushing through the time and tide of ages, making their own way and moulding their own destinies. Such must be their character and personality. This is in a nutshell the crux of Muhammad's mission.

For full forty years, he remains a student of humanity as quite a common man. He looks round him and finds his community steeped in ignorance. This pains him and he is determined to cause a revolution in the minds of his sleeping countrymen, to work out their hidden potentialities and to raise them to a status in life which should remain on the pages of history as a record of a World Civilization. He must send them out as a race of living people.

But he is not ordained to translate his ideas into actions until he has subjected himself to a test. His work is hard. God has been sending messengers over and over again to the human race. For centuries, prophets, saints and reformers have been appearing on the surface of this earth to cure man of the most chornic disease he is suffering from, but that disease is rooted deep in the very sinews and appears to be incurable. Their teachings have vanished in the atmosphere without producing even an echo on the human mind, which remains as blank as ever.

Then God sends another messenger of greater pre-enimence than all the others. This time He

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requires the services of a person of extraordinary talents, not as a spiritualist, but as a man of this world, who may not simply enunciate in abstract principles what good and evil meant, but by himself going through the worldly problems, should indicate to his fellow men the best way to avoid evil.

He is designed to be a guide not only for a handful of Arabian baduins of his day, but for humanity at large and for all the ages to come. Lest the scientist or the materialist of the centuries to follow should mock at him, he is not to gain influence only by exhibiting miracles and causing extraordinary phenomena to occur. It is also through his strong character and imposing personality that he is to captivate the hearts of those whom his voice reaches. Personally he must be a model of ideal humanity. Thus for forty years Mohammad remains in the crucible of a grovelling test. Then he is chosen. He gets the Divine Revelation and is endowed with the gift of prophethood.

Thus inspired, Mohammad starts his mission. He proclaims aloud the word of God. His fellowmen are roused to fury, they disbelieve him and decline to listen. Not only that; they have turned enemies and are at daggers drawn with him. But in spite of all this, Mohammad, a solitary figure in a boisterous sea, amid the surging waves, stands firm like a rock. Nothing on earth can shake him from his determination. In the teeth of opposition, amid the thundering challenges of his opponents, and under a constant and imminent danger to life, he pushes on with ever increasing vitality. Paucity of means and resources, death of near relatives and friends, even exile from his native place, do not make him lose heart. He believes in Divine Protection.

At last opposition comes to an end. Mohammad is victorious. His voice resounds in every nook and corner of the country. Such is the attraction that armies of men are pouring under the banner of Islam. Within a short period of his life Mohammad has collected such a huge gathering of followers that he feels

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glad of his success and in that respect rightly claims precedence over all those messengers of God who had gone before him. His inspiration has produced miraculous results. The wild and savage tribes have undergone a complete revolution. The Muslim Arabs now bear no comparison at all to the Arabs of the pre-Islamic days. We have among them warriors, statesmen, traders and men of profound learning and knowledge. Within not more than a century we find that the Muslims are ruling not only Arabia, but they have stretched out their borders both ways and have penetrated far into Asia and Europe. They have developed a culture and civilization which will remain for centuries a valuable asset for nations.

How has all this happened? For the first time in the history of the world, Mohammad understands the true significance of good and evil. What is character? Why is the path of evil attractive and alluring? Why is man, in spite of all warning, led to commit wrong? Is it a defect which is really incurable? The answer is that the original pure nature of man is not diseased at all. This disease lies not so much in man, but in the society at large in which he lives. This is why Mohammad does not confine himself to the mere stating of rules of good and evil, inviting his followers to the path of virtue and warning them against the penalties which are incidental to the committing of wrong. He proceeds further to do something more substantial. It is the parent defect which must be eliminated and therefore he conceives of lines on which to reconstruct society and work it on such principles as should solve the problem of good and evil.

A man who is accused of and punished for committing theft may be deterred from repeating it, but this is certainly not the best way to prevent thieving proclivities from developing because it does not go deep enough : it does not touch the root of the evil. The best remedy is to go behind the physical act and inquire into the motive which led to the commission of crime. Different criminals may be actuated by

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different motives. It may happen that some of them have a justifiable cause, as for instance when a starving man, to save his life, steals food from another's kitchen. He is no doubt committing theft, but for no fault of his own. In such a case society is to be blamed for tolerating so unequal a distribution of the food materials that some are reduced to a state of desperate starvation while others have much more than they need.

The Prophet of Islam is the first to go into these details. He constructs society on such unique lines as are hitherto unknown. To him religion does not appear to be a thing separate from politics or sociology. He shows how the social, political and economic problems may be solved amicably by religion. This is a discovery which has revolutionized the science of Theology and cuts the roots of Atheism. A materialist may not require religion for the purification of his soul or for the betterment of his life hereafter, but he needs it all the time for the solution of many a knotty problem which arise in his day to day activities. Thus Mohammad has effected a complete union of religion, politics and sociology.

Equality, Fraternity and Liberty are the foundation stones upon which Mohammad has built the structure of his society. In the eyes of Islam, all persons, whatever their trade, profession or business, and irrespective of their private life, shall have the same status and stand on the same footing. A tribal chief shall have no precedence over an ordinary camel driver. Then, all those who come under the fold of Islam shall be bound together by ties of mutual love. Human sympathy shall be the guiding principle of all social union. Liberty of speech and action is a third privelege which is extended to the believers. A poor old woman is quite competent to publicly censure the conduct of the Caliph to his face and such an action on her part would not expose her to any legal penalty.

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Having layed the foundation stone, he proceeds with the building. He knows that the message he carries is meant not only for a particular community or nation living at any one time, but that he is pledged to a wider mission. He is to communicate the voice of God to all the peoples, in all parts of the world and in all the ages to come. He is concerned with the uplift of humanity at large. Thus, he must leave behind him a monument which should not only be strong enough to stand the test of time, but must remain as a model and a source of inspiration for all those who follow.

Man as a social being is concerned with various spheres of activity and he has various problems to tackle. Mohammad takes all these one by one. In the sphere of politics he introduces quite a novel idea. The believers shall not be confined within any boundaries or limits and will not be characterized as inhabitants of any town, province or country. They will be the Citizens of the World. This is what we now hear of as Internationalism. One can imagine how fine will it be to have one homogeneous nation throughout the world. The conflicts of nationalities, the crossing of borders, aggressions of the strong against the weak and the horrors of War will then be the things as of a nightmare past.

The second point on which the prophet lays emphasis is Freedom. Slavery according to him is a curse and therefore freedom must be achieved at all costs. It is better to die than to resort or submit to slavery. This is why we hear of Muslim warriors burning their ships on landing on a foreign land where they go for conquest. Either they must conquer or die. Lest they may be captured and put to slavery, there is no retreat. They fight desperately and victory is for them.

In the economic field also he has made radical changes. There is a *Bait-ul-mál* or the national exchequer which is not meant to defray the private expenses of the Caliph or the Head of the government, but is a device for the counter-balancing of unequal

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distribution caused by private property. The rich are taxed in the form of charity and Zakat, while the poor and the disabled are to be financed by the National Exchequer.

Laws of social union are remarkable. Woman, the most neglected, is the most to be benefited by them. She is no longer to be regarded as a chattel, but stands on exactly the same footing as the male himself. Rather in certain respects she has additional priveleges. There are laws of marriage and divorce, about children and their guardianship, and above all she can no longer be regarded as non-existent when it is a question of inheriting property.

In short, the thorny problems of Nationalism and Internationalism, of Freedom and Conquest, of Democracy and Dictatorship, of Socialism and Private property, of Capital and Labour, and of the relations of men and women, which are vexing the statesman of to-day, all came under the contemplation of Mohammad long ago. He has solved them once for all, and all those who care may be benefited by his solutions.

Equality, Fraternity and Liberty, is a slogan of the nations of to-day who boast of their civilization but still it is only an ideal which they are vaguely perceiving through the mist of future. But there is nothing new about it. These are the words which came out of the mouth of a man in the Arabian deserts thirteen centuries ago and roused and inspired a dead race of human beings who had no character or personality, who had no ideals or ambitions, who knew nothing about culture and civilization, who had no morals and who were quite ignorant of society and of the sanctity of social unions. The Islamic inspiration lifted them to the highest water mark in the channels of culture and civilization. However much it might have advanced in the scientific sphere, in regard to these matters even the modern world has not reached the standard set by Islam.

This is the stirring account of that Great Man who rose among a tribe of savage people in the 6th century, who has enlightened the human mind and

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who has made man a living organism for centuries to come. He is no longer with us. But he has left a Book which is not a mere collection of sweet hymns or interesting parables. It is a code of morality as well as a legislative enactment, it is a treatise on politics as well as a manual of economics, it is a guide for social unions as well as a logical discussion of the facts and phenomena of Life and its purpose—a sacred revelation which throws light on such subtle problems as Soul, Sin, and Life Hereafter; and above all it lays bare before us the road which leads us to our Lord, our Creator and Master.

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INDIANS AND THE WAR*

The first thing that strikes one in connection with the present conflict is the immensity of this war which was foretold by all the great Prophets of the past—Prophets in the Bible and the Holy Prophet Mohammad. Hindu scriptures also foretold this calamity. The effects of this war are not limited to the belligerent powers only. They are far reaching. But this aspect of the struggle is so evident that it is not necessary to emphasise it any further. I therefore pass on to the more practical question of the duties of the Indians from the religious point of view.

Here let me refer to the first Flight of the early followers of the Holy Prophet Mohammad to Abyssinia. The then King of Abyssinia was a Christian who gave sanctuary to those refugees. They knew full well that this persecution in Arabia was only a temporary phase, but they could not bear the idea of being debarred from observing their religious practices even for that duration. The Christian King's tolerance won their hearts, and when he was attacked, the Muslim refugees volunteered their services to fight, in spite of the fact that they were only temporarily finding sanctuary in Abyssinia.

The Hindus also have an example to follow in connection with the attitude they should adopt in the face of the present war. Shri Krishna in the war of Mahabharta exhorted Arjuna to take up arms against the aggressors, declaring that such a war was justifiable and obligatory and was a means to gaining heaven.

The British Government is the only Government to-day that gives full freedom in matters of religion, and any danger to her would be a menace to the religions of the world.

*First of a series of lectures on *Indians and the War* this talk was given at the Playhouse, Nairobi, by Mr. S. M. U. Shah, President, Ahmadiyya Community. It was a well attended meeting and the lecture was greatly appreciated by the audience. Pandit Lakshmi Narain, Shastri (*Gardish*), the famous Urdu poet, presided over the function.

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The Nazis are not fighting to remove the barriers in the way of spiritual and moral progress, but for new fields for commerce and world domination and the subsequent enslavement of other nations. They have already started interfering in matters religious.

It is a well-known fact, for instance, that the Nazis have expunged from the Bible all those portions wherein Jews are mentioned. Their new Bible does not make any mention of Bethlehem and David. This news was given by the Italian News Agency on 20th June, 1940.

If totalitarian states won, then this world, apart from physical bondage, will suffer spiritual and intellectual bondage of the worst type.

Hitler's hatred of Jews is on account of their staunch adherence to Mosaic Laws. He could not brook Moses as his rival.

Hitler's point of view is that the Germans are the cream of all creation. All the others are subsrevient to them politically and culturally. About Indians too his views are scathingly contemptuous. He called Indian leaders poodles and mountebanks and charlatans. All the oriental races to him are so many chattering monkeys.

We must never forget that the current idea of aggressive nationalism is a totally misleading thought. But unfortunately most of the Indian youth are falling easy victims to this ideology. God Almighty never meant that one nation should regard itself superior to another or aggrandise itself at the expense of another. Along with raising the status of one's own country, one's efforts should be directed to ameliorating the conditions of other countries as well. Hitler's objective is to raise the edifice of the German nation on the ruins of other nations.

The British Government is destined to continue for a long time because it endeavours to better the condition of the ruled. The German point of view that the subjugated should be kept in bondage and should toil

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for their masters is bound to fail sooner or later as it goes counter to the principle of individuality. People under Nazi rule are being moulded and turned out as machine-made goods. They have lost all their will and their self-determination. Nazis and Fascists are leagued together to destroy religion, and belief in God and His worship.

Indians have gradually gained their objective of acquiring equality with their rulers and now a German victory would inevitably mean the reversal of all this progress in self-government. For one Englishman who raised his voice of criticism against India, there have stood up a thousand Englishmen to condemn the critic, but Hitler's view is bound to be the view of all Nazis. If, God forbid, such a catastrophe as a final German victory should ever happen the free nations of the world would become worse than the untouchable class in India and the plight of Indians would be, if anything, far worse than others.

This war is sent to bring back the erring and the haughty man to God. In France, Poland, Belgium and England people are more and more turning to God in the present calamity. Prayers are being offered as they were never offered before. This war would only be removed when the present materialistic civilization had recognised God properly, and judging from this revival of the importance of spiritual values I would venture to visualise the post war world as a world where peace and prosperity, economic, social, moral, religious, and political stability would have been firmly established, where disparity of conditions on account of caste, creed, or colour would disappear. Nations would respect and love one another as children of one and the same God. The present lethal inventions would be either discarded or sublimated and only those inventions would remain that would enhance the well-being of man.

But before we come to this golden age, victory must be won over the Nazis; and in this conection I would urge this audience to practise rigid economy in all directions and to lead a life of hardship. The

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Spartans and Romans rose to power and consolidated their countries by practising economies, by simplicity, by leading a life of usefulness. Germany and Italy have also done the same but with a view to gaining world domination. Our aim in cutting down our expenses ought to be to crush the forces of aggression, greed, and rapacity. The British Empire to-day is far different from what it was two years back. Every member of the Commonwealth has started practising economy and simplicity not as a means for individual greatness but as a means for world emancipation.

In passing I might mention the scheme that was enforced by the present Head of the Ahmadiyya Community seven years ago. No Ahmadi eats more than one dish per meal except on Id or other festivals; going to the pictures is forbidden them. All these economies are being observed by millions of Ahmadis all over the world.

With our savings we should buy war bonds in large numbers and I would suggest that we should forego the interest on these.

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MISSION NEWS

Part of a cross-section from reports published in the *Al-Fazl* during July 1941.—*Ed.*

Calcutta

On Sunday, the 15th June, 1941, before a large and distinguished gathering of Sanskrit Scholars "Meghdut Utsab" was celebrated at the University Institute at College Square. Dr. Sen Gupta, the Principal of the Sanskrit Colllege Calcutta, presided. Maulvi Zillur Rahman, Ahmady Missionary, Maulvi Muhammad Abdul Hafiz and myself attended the function and distributed several copies of Hazrat Amir-ul-Momenin's broadcast message on, "Why I Believe in Islam," on the occasion.

On Sunday, the 22nd June, 1941, Maulvi Zillur Rahman, Ahmady Missionary, Maulvi Muhammad and myself went to Dakhineswar, a place in the northern suburbs of Calcutta, famous for its Kali temple, where Ram Krishna Paramhansa, the founder of the Belur Math in the district of Howrah (Bengal), and of the order of *Sadhus* known after his name is believed to have received his inspiration. Many people of East Bengal work in a match factory situated there, one of whom, Munshi Rais-ud-Din Khan, is an Ahmady. We went there at the latter's invitation and he gathered together many of his co-workers in the compound of the house in which he resides. The meeting commenced at 4-30 P.M , and terminated at 6-15 P.M.

At the outset, the undersigned, in the course of his speech lasting for half an hour explained how the Muslims had fallen from the lofty ideals of Islam and forsaken the mission of Tabligh ; and stated that the Tabligh of Islam was the only means of raising the down-trodden Muslims and establishing peace and harmony in the world on the basis of the Unity of God and brotherhood of man as taught by the Holy Prophet. The Musalmans therefore should join the Ahmadiyya Movement, the founder of which, Hazrat Ahmed of Qadian, alone of all Muslims started Tabligh of Islam in this age which his followers have been continuing for the last fifty years in all corners of the globe.

Maulvi Zillur Rahman, Ahmady Muballigh, in the course of an eloquent address lasting over an hour explained to the audience how Islam alone could bring about peace and harmony in the world, and put forward the claims of the Promised Messiah. Both the speeches were heard with rapt attention. After this some questions were asked about the signs of the Mahdi and Maulavi Sahib explained in detail these

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signs, especially that of the lunar and solar eclipses, etc., which happened as foretold in the Traditions. Excellent effect was produced on the large audience. May Allah open their hearts for accepting the truth! Amen! We returned to the Darut Tabligh at about 7 P.M.

That very day after Maghrib prayers Maulvi Abdul Wahed Khan of Meerut, a companion of the Promised Messiah, delivered a speech at the Darut Tabligh on "Zikr-i-Habeeb", explaining how he accepted Ahmadiyyat at a very early age, the conditions of his family, and narrated many interesting incidents about the Promised Messiah, his early companions, such as Hazrat Maulvi Abdul Karim, Hazrat Syed Mahmud Shah Saheb, litigation about the Sialkot mosque, a Sikh's supply of sweetened milk to the pilgrims to and from Qadian, and the boyhood of Hazrat Amir-ul-Momenin Khaliaftul Masih II. He also described the condition of Qadian in those early days, its water-logged paths and how the Promised Messiah on one occasion sent two mules and one horse for a party of three, including the speaker, on learning that they were held up on the road on account of accumulated water on the way, how the Promised Messiah gave them dry clothes to wear and warm milk to drink on their arrival. The speech lasted for about two hours and was listened to by a large gathering of Ahmadies, including, the Amer Saheb, who presided on the occasion.

Secretary, Tabligh,
Calcutta Ahmadiyya Association.

East Indies

Maulvi Rahmat Ali, H. A., Ahmady Missionary Incharge in the East Indies, carried out a tour of Sumatra with a view to the supervision and expansion of Ahmady missionary activity in that island. He stayed in Padang for two months in consequence of which work in that centre was greatly intensified. On his return to Java on the 16th of March he carried out a tour of that island as well which ended on May 1. In the course of the tour he delivered 30 lectures himself, and also organised a series of lectures to be delivered by the other missionaries in various important places This programme is being carried out without a hitch.

The Ahmadiyya Community of Batavia has decided to revive the *Star Islam* for which necessary preparations have been made.

Forty new members joined the Ahmadiyya Movement during these tours.

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London

The Imam of the Lodon Mosque participated in meetings held at the Caxton Hall by the World Congress of Faiths. He presided over one of these meetings in which Sir Francis Younghusband read a paper on Islam.

The Imam, by special invitation, also attended another meeting organised by some well-connected Muslim circles where the speaker was a Muslim who is a government official. This speaker put forth erroneous views in regard to the Islamic point of view on the question of *purdah* and miracles, etc, and Maulana J. D. Shams challenged him successfully on these points.

The World Congress of Faiths arranged a tour of its members to Newbury in which the Imam participated, accompanied by Mir Abdus Salam Ahmady. During this tour many opportunities occurred for talks with various people on the Message of Ahmadiyyat, and on the events connected with the crucifixion of Jesus and his second advent—opportunities which were fully utilized.

Fornightly lectures are held at the Ahmadiyya *Darul Tabligh*, 63 Melrose Road, S. W. 18.

Gold Coast

From March to May the Message of Ahmadiyyat was conveyed to 279 villages. Nearly 100 lectures were delivered, of which the audience totals up to 1209. Thirty-nine new members joined the Movement. On April 22 a general meeting of the Ahmadiyya Community in these parts was held in Dabi-Komma and important matters were decided after due discussion and deliberation. On May 18 the Governor inspected the Ahmadiyya School in Salt Pond. He was greatly pleased by all that he saw and when leaving said *Assalamo Alaikum* in Arabic. A copy of the " Present to the Prince of Wales " was presented to him which he was kind enough to accept with thanks.

Students of the Missionary Class under training are making satisfactory progress.

District Gurdaspur

Reports from the department of Local Tabligh, which works under the direction and supervision of Ch. Fateh Mohammad Siyal, Nazir A'la, indicate that from January 1, 1941, to the end of June, 1000 new members have joined the Movement in the immediate neighbourhood of Qadian. New Communities have been established in 19 villages where formerly there was no Ahmady at all.

Local Tabligh is making satisfactory progress in every way and signs for the future are very hopeful.

If you are a believer in the glorious past and the no less glorious future of

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